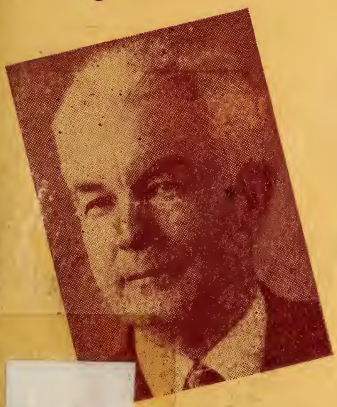
The World's Greatest—

- Question
- Quest
- Book
- Opportunity
- Sin
- Thing
- Event



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F. Lincicome

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The World's Greatest—

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by
F. Lincicome

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The Soul

Prayer

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TO

One of the best men of all my acquaintance. A man who, by his singing, testimony, and prayers, and consistent Christian living, has blessed thousands. A man who meant more to me in the infancy of my Christian experience than any other living person and who to this day is a great source of inspiration and blessing to my life—GEORGE S. YOUNG.

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FOREWORD

Here is another new book to be added to the author's already fine selection. This one, like its companions, deals with matters vital to the spiritual life of every individual. In this day of pressing demands we need to be stirred and made to think. Too many are satisfied with the good and make no effort to secure the better or the best. Some are resting on the glories and accomplishments of yesterday, while others bewail their past failures. Let us realize that good is never good enough if it can be made better, and that failure offers the opportunity to begin again a little more wisely. Let us, like Paul, forget the past and press toward the mark.

This new book entitled, "The World's Greatest," deals with seven interesting subjects, and every reader will find real soul food hidden among these treasures. May its circulation be wide and the resulting blessing boundless.

H. T. Mills, *President,*
Bible Holiness Seminary.

INTRODUCTION

High upon the marble walls of the Congressional Library at Washington, D.C., are these memorable words: "In books lies the soul of the whole past time." "Books will speak plain when Counselors blanch."

The classic Greeks in their ardent love of literary lore regarded books as the medicine of the mind.

Dr. F. Lincicome of Gary, Indiana, has already given to the public a series of excellent religious books, not only replete with the cardinal concepts of Christianity but, graced with nuggets of gold and gems of thought.

This new book entitled, "The World's Greatest," comes as the crown of his literary genius, not composed of glittering generalities and pleasing platitudes, but full and vibrant with the pulsebeat of divine truth and deep spirituality.

In the midst of the mental confusion of a morally corrupt age and a generation which has lost its religious bearings, the illuminating light from the pages of this readable and realistic book will shine as a beacon upon a benighted world.

In the preparation and composition of this valuable book Dr. Lincicome has not only searched the recesses of his own repertoire and ransacked the libraries of others, but has tapped the secret resources of the sky. The book is not noted for its bulk and size, but for its uniqueness, beauty and brevity. The rush and tensity of the times in which we live do not demand voluminous writings characterized by elaboration, continuation and circumlocution.

The author of this booklet is a clear thinker, a great preacher, a nationally known evangelist, a cultured Christian gentleman and a fine writer. He is evangelical and orthodox to the core—all wool and a yard wide.

A great treat is in store for those who purchase and peruse the sparkling pages of the "World's Greatest," by Dr. F. Lincicome of Gary, Indiana.

May the blessings of high Heaven be and abide upon the book and its many readers.

ANDREW JOHNSON,
Wilmore, Kentucky.

The World's Greatest QUESTION

The world's greatest question is found in James 4: 14: "For what is your life?"

Your life is a relationship. That relation is threefold. There is the relation you sustain to self; the relation you sustain to others; the relation you sustain to God. The relation to self is sustained by struggle; to others, by service; to God, by prayer. So you can see our relationships are triangular. You are on one corner; your neighbor on another, and God is on the third. To get the most out of life this threefold relationship must be sustained.

I. The Relation We Sustain to Ourselves

This is sustained by struggle. Life is a struggle. It is a struggle from the cradle to the grave. Some of you have not lived very long, but have lived long enough to discover that life is a struggle. We struggle when coming into this life, and we struggle when passing out of this life.

Life is more of a struggle for some than it is for others because of the many handicaps some people have to fight against, such as ill health, poverty, bad environment and bad blood. Some children did not have a very good start in life. They were half damned before they were born. They came into this life with desires they never created. Some were born thieves and drunkards. Personally I believe in blood, and I believe it is a greater force to contend with than environment.

Some men have been lauded to the skies for being as good as they have been, and they have not deserved half the praise they have received, for they were born

with one foot in heaven, nursed at the breast of a pious mother, and had the example of a godly father, brought up in a home with an environment almost equal to heaven, and with good blood in their veins.

But what about the poor fellow who was born with one foot in hell? who was nursed at the breast of a drunken mother, taught to lie and steal by a godless father, brought up in an environment equal to hell, and with bad blood inherited from generations past? This man has more than original sin to fight. He has original sin plus inherited tendencies, which make his fight all the harder.

Yes, life is a struggle, a fight. We have to fight for a physical existence, for a material existence, and for a spiritual existence.

There are always two forces at work—the force of construction and the force of destruction. There are always an upward pull and a downward drag in every unregenerated man and woman, so that if you go forward you will have to do two things: you will have to fight yourself and also help yourself, for everything that goes up has to be pushed, while everything that goes downward will go of itself, for gravitation is all on the side of downwardness. That is why it is so easy to be a sinner, for it is only pushing a thing that is already going downhill. A dead fish can float downstream, but it takes a live one to swim upstream.

The big thing in life is not so much as to where you stand as it is in what direction you are moving. You are incapable of permanence. There are no stationary positions in life. You are going upward or downward.

The world usually pushes one in the direction he makes up his mind to go. If he makes up his mind to go up, they will push him up. If he makes up his mind to go down, they will push him down.

II. The Relation We Sustain to Others

The relation we sustain to others is sustained by service. Whether you be endowed with ten talents or one talent, the business of life is service.

There is always an opportunity to serve. You will not need to search long to find someone less fortunate than yourself. There is always an opportunity to do little things, and that is all most of us are capable of doing. There are not many ten-talent men; most of us have only one talent. Jesus said the small deed would not go unnoticed or unrewarded. He said that if we gave a cup of cold water in His name it would be rewarded.

There is never a day in which we do not have a chance to minister these little cup offerings. There are five small cups we can render: the cup of sympathy, the cup of appreciation, the cup of gentleness, the cup of cheery greetings, the cup of helpfulness.

Christ put the emphasis on deeds rather than on creeds. "By their fruits ye shall know them." He did not say, "Let your lips so speak." He said, "Let your light so shine . . . . that they may see." Christianity is not only to be received; it is to be reflected.

Religion delivers its message most persuasively in deeds, not words. He said that we are not to love in word only, but in "deed and in truth."

Christianity makes its most potent appeal when dramatized. The good Samaritan was dramatizing religion when he poured in the oil and wrapped up the wounds and put the man on his beast and took him to the hotel and paid the bill.

The poet puts the same thought in this verse:

I'd rather see a sermon than to hear one any day;
I'd rather one would walk with me than to merely tell the way.

The eye is a better pupil and more willing than the ear,
Good counsel is confusing, while examples are always clear.
The greatest of all the preachers are those who live their creeds,
To see good put in action is what everybody needs.

Yes, the business of life is service. It is said of David that he served his generation. If you are to serve your generation, you can't do it by secluding yourself. There is only one way to make the force you have within you felt, and that is by contact. God's children are to be a "separated people," but not a "separate people." Jesus stressed this in his intercessory prayer: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

If you serve your generation you cannot do it by following it. It is the business of the mere politician to find out what the people want, and then give it to them. The politician is not a leader; he is a follower.

The attitude of the public press is the same. Papers are printed for the sole purpose of selling. If an interesting lie will insure a wider circulation than a sober truth, then the lie is printed and spread. Newspapers do not always give the people what they need, but rather aim to give them what they want.

If the business of life is service, then what shall be the sphere of my service? I call attention to three of them. The first one is the home. If things go right in the home, usually they go right everywhere. The doorsill of the dwelling house is the foundation of church and state. A man never rises higher than his own garret nor sinks lower than his own cellar. We can no more build a great civilization without the right kind of homes than we can build skyscrapers on shifting sand.

There is much talk at present as to whether civilization is going up or down, and one man's guess is about as good as another's. But whether it does go up or down is not in the hands of educators, legislators, politicians or preachers. It is in the hands of the fathers and mothers that are at the head of our homes. What our nation will be thirty-five years from now will depend upon the type of homes we build today, for no nation is weaker or stronger than its family life. As to the type of homes we build—that will depend upon the kind of fathers and mothers we produce.

The need of the hour is for home builders—fathers and mothers who will spend more time *in* their homes. When this comes to pass there will not be so many girls on the road to maternity at the age of sixteen. The primary cause for prostitution, idleness, drunkenness, and crime is the defective home. Give every child in our nation a Christian home, a home where both father and mother pray, and we will solve the juvenile delinquency problem. There is a damaging if not a damning decline in home example and home religion that predicts disaster among us.

If there were not so many delinquent parents, there would not be so many delinquent children. God has said that parents should bring up their children in the way they should go, and the best way to do that is for Dad and Mother to go that way themselves.

The second sphere for our service is the church. To be sure, the church has failed time and time again. It has gone off on side issues; it has emphasized wrong angles of truth; it has been guilty of wrong conduct. But with all its limitations it has accomplished more than any other institution. We owe more to the church and the Christian principles it proclaims than to any other institution or influence in national life.

The value of the church consists not only in what it has accomplished, but also in what it has prevented. Only God in heaven knows what it has prevented. It is God's greatest police force. Take away the laws of the land and the restraining grace of God that is extended through the church, and our cities would be turned into modern Sodoms overnight. You say, that is not saying much for human nature. No, it is not, for human nature is brim full of the devil.

Yet how many of its beneficiaries never darken its door. Many a man prides himself on the fact that he owes no man anything, and that he meets his obligation one hundred per cent, and many of them never give a thin dime or a minute of their time or an ounce of their strength to support the church. They receive everything and give nothing. I cannot greatly respect the person who is scrupulously honest in meeting all his personal obligations and then ignores his obligation to the church.

The fact that the church is the channel through which the blessings of civilization have come down to us puts us all under obligation to it, for we are all partakers of its benefits. The man who does not stand by the church is a traitor to his nation. The man who does not stand by the church is voting for moral delinquency, heavier tax loads and an increase in crime, and more hell on earth.

III. THE RELATION WE SUSTAIN TO GOD

That relation is sustained by prayer. We make God's acquaintance by prayer and sustain it in the same way. We are commanded to pray. We can pray for any *need* —"for lengthened life, as did Hezekiah; for help, as did Daniel; for light, as did Bartimaeus; for mercy, as did David; for grace, as did Paul; for rain, as did Elijah."

We can pray any*how*—"short like the publican; long like Moses when consecrating the tabernacle and like

Solomon when dedicating the temple; in silence as Hannah did in the temple; or aloud as did the Syrophenician woman."

We can pray any *time*—"In the morning like David; in the evening like Daniel; at midnight as did Paul and Silas; in sickness as did Job; in death as did Jacob."

In sustaining this relationship to God nothing can be substituted for prayer—"Prayer is the Christian's breath; he who prays not breathes not, and he who breathes not lives not."

The World's Greatest
QUEST

The world's greatest quest is happiness. Happiness is the thing that everyone is in pursuit of, but most people are going to the wrong source to find it. Some have tried to find it in social distinctions and political prominence. Others have tried to find it in wealth. But those who have tried to find it in the accumulation of money all tell the same story. They will tell you they spent the first half of their lives trying to get it from the other fellow, and that they spent the last half of their lives trying to keep the other fellow from taking it away from them, and that they found peace in neither half.

Where is happiness? It is not in fame. Lord Clive had plenty of that. When he came back from India he found the English people in transports of joy over his success. The houses of Parliament and places of business closed their doors while multitudes of people from all walks of life lined the streets to do him honor. But with the plaudits of the people ringing in his ears he climbed into the attic and sent a bullet whizzing through his brain.

In speaking of fame, Horace Greeley said, "Fame is a vapor, popularity is an accident; riches take wings and fly away, and those who bless you today may curse you tomorrow." There is only one thing that endures, namely, character, for character is based upon conscience, and conscience is based upon Christianity.

Where is happiness? It is not in unbelief. Voltaire, the noted French infidel had plenty of that, and he said, "I wish I had never been born."

Where is happiness? It is not in pleasure. Lord Byron had lots of that, and yet he said, "The worm, canker, and grief are mine."

Where is happiness? It is not in military glory. Alexander conquered worlds and wept because there were no more to conquer.

Happiness is not found in things outside yourself. The prodigal son thought that in order to be happy he would have to go a long way off, so he went into a "far country," not realizing that the fountain of sweetest joy springs up within us and not without us. When I see a person seeking happiness at the dance, at the movie, at the saloon, at the gambling den, I know he has never found happiness. The prodigal did not find happiness in the husks.

Where is happiness? It is not in possessions. If there had been lasting joy in possessions, surely Solomon would have found it. If there had been lasting joy in the art world, Solomon surely would have had it. If there had been lasting joy in the financial world, Solomon would have had it. He was not only a millionaire; he was a billionaire. He inherited a legacy of more than $800,000,000. He was so well fixed he could have bought out the Standard Oil or the United States Steel. If there had been any real, abiding joy in the social world, he surely would have had it, for he had many more wives than did Brigham Young.

But listen to Solomon after he has indulged himself to the full in all the world's obtainments and attainments. He says, "Vanity, vanity, all is vanity and vexation of spirit."

The rich Jewish farmer tried to secure happiness in the same manner. He said, "Soul, eat, drink and be merry." Just as if he could make his soul happy on such inadequate sources as eats and drinks. Eats and

drinks might make a horse happy, but it can never make an immaterial soul happy. It is unphilosophical to think about making an immaterial soul happy on a material world. Husks are too coarse a food for an immortal soul. The smallest soul God ever made is too big to ever become satisfied on things. And according to what one preacher said years ago, there must be some pretty small souls. This preacher was asking his official board for a little raise in his salary. That board had two men on it who always thought it was their duty to oppose any motion that would raise a preacher's salary, so when the pastor asked for the raise, one of these fellows rose and said, "Why, Reverend, I thought all this time you were preaching for souls." The pastor said, "I am preaching for souls, but I cannot live on souls, and if I could, it would take 875,000 the size of yours to make one good mess."

No, the world cannot satisfy a soul. The world is one big cheat. It is a 6000-year swindle. It fleeces everybody it gets its hands on. It does not pay ten per cent of satisfaction; no, it does not pay two per cent.

You might as well feed your cow in the morning with the twenty-third Psalm instead of bran chops and expect it to satisfy her as to expect to satisfy your soul on things. You men cannot satisfy your souls on stocks and bonds and mortgages and city blocks, and you women cannot satisfy your souls on silks and satins and paint and powder.

Things cannot satisfy. Give a man five dollars a day, and he will want ten. Give him ten and he will want twenty. You cannot settle the labor question by shorter hours and bigger money, for satisfaction is a matter of religion, and nothing else can produce it. You can give a man $10,000, but when he gets it, he will want $100,000. Give him $100,000, and he will want $200,000, and he

will want the $200,000 two hundred times worse than he wanted the first thousand.

Elect a man constable, and he will want you to elect him sheriff. Elect him sheriff, and he will want you to elect him to Congress. Elect him to Congress, and he will want you to elect him President. Elect him President once, and he will want you to elect him President twice; elect him President twice, and he will want you to elect him three times; elect him President three times, and he will want you to elect him four times. I am not a prophet; I am a preacher, for there is little "profit" in preaching, but I will venture that this prophecy will come true. Wait and see.

Yes, the soul in its pursuit of happiness has taken man in every direction. It leaves its trail everywhere. Its tracks are found by the side of every earthy pool and cistern of pleasure. If we want to know how to find happiness, let us read the Sermon on the Mount. In the first few verses of the fifth chapter of Matthew Christ has laid down the road to happiness. Christ tells us in these verses that happiness is not born of what we have or don't have, but is born of what we are. "Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek." "Blessed are they which do hunger and thirst after righteousness." "Blessed are the pure in heart." Christ did not say, "Blessed is the man who has amassed a fortune," nor, "Blessed is the woman who has become the darling of society," nor, "Blessed is the man who has a summer cottage on the seashore," but rather, "Blessed are the pure in heart." In these nine "blesseds" he gives us nine routes to happiness, but they all converge in the Lord Jesus Christ.

I heard Bishop Jones say more than forty years ago, "True happiness can exist only where it has for its basis a right character, and a right character can exist only

where it has for its basis moral purity." Hence Christ was scientifically correct when he made moral purity the basis of genuine happiness.

Happiness does not come by indulgence; it is governed by law. You can get something that resembles happiness by indulgence, but it is not happiness.

A young person said to me, "Mr. Lincicome, you must have a dull time in life." I said, "What makes you think so?" "Because there are so many things you can't do that we can." I said, "What are some of those things?" and the reply was, "We can go to the dance and movies and many other places that you can't go to." Let me show you her reasoning, her logic. She is happier than I am simply because she can do some things I can't. I said to her, "You know many young people who can do things you would not do; you would not stoop to do them; they are far beneath your ideas of right. But according to your reasoning, they are happier than you are, because they can do some things you would not do. You know they are not happier than you are, and I know you are not happier than I am, for to be a Christian is to be the happiest person on earth.

"Happiness is not dependent on outward circumstances, but rather on inward harmony, and it is possible only to an evenly balanced and properly adjusted soul."

True happiness is not on the bargain counter. You can buy a little pleasure for fifty cents, and have a little fun for a quarter, but you can't buy happiness. Happiness does not consist in getting, but in giving. It does not consist in the multiplication of one's wealth, but rather in the subtraction of one's desires. So many have the idea that to become a Christian means the surrender of happiness. Not so; Christianity is not a fast; it is a feast. It is not a funeral; it is a festival. It is not a law;

it is liberty. It is not gloom; it is gladness. It is not a shadow; it is a sunshine.

Carlyle said that happiness is like a common fraction, of which the numerator is what you have, and the denominator is what you think you have. The deluded soul seeks to increase the value of the fraction by multiplying the numerator, while the wise seek the same end by dividing the denominator.

Diogenes, the Greek philosopher, said, "A man's happiness is best promoted by the decrease of his wants, rather than by an increase in his income."

"If you would have unbounded contentment you must have bounded desires." The Christian is the only person who has unbounded contentment, for he is the only person who has "bounded" desires. The desires of a Christian are bounded by the will of God. He desires nothing out and beyond the will of God.

One man, in describing a happy man, said, "The happy man is born in the city of regeneration, in the parish of repentance unto life, educated in the school of obedience, works at the trade of diligence, does many jobs of self-denial, owns a large estate in the county of Christian contentment, wears the plain garments of humility, breakfasts every morning on spiritual prayers, seeks every evening the same, has meat to eat the world knows not of, has gospel submission in his conduct, due order in his affections, sound peace in his conscience, satisfying love in his soul, real divinity in his breast, true humanity in his heart, the Redeemer's yoke upon his neck, a crown of glory on his head, and the world under his feet."

Many people live for "things," but that is a mistake, "for a man's life consisteth not in the abundance of the things which he possesseth." There are those whose estimate of life is found in thrills, but God's Word says, "She

that liveth in pleasure is dead while she liveth." Since that is true, "then there certainly are a lot of animated corpses running around nowadays."

A colored man, alighting from a merry-go-round, was met by his wife with this accusation: "Now look at you; you spent your money, you got off right where you got on, and you ain't been nowhere." It is a good description of modern living, a senseless whirl. Millions live for pleasure and never have it because they make it a business, whereas it is a by-product. The most miserable poor mortals on earth are those who scurry around in automobiles looking for a good time and never find it, who argue that "variety is the spice of life" and do not have sense enough to know we cannot live on spice.

Why spend your time at the lunch counters of earthly pleasure, when we have a standing invitation to the banquet of the grace of God? Seek the thrills God gives—"joy unspeakable and full of glory." There is no morning aftertaste to the joy of the Lord.

The World's Greatest BOOK

The world's greatest book is the Bible. Greatest in its origin, greatest in its scope, greatest in its unity, greatest in its adaptability, greatest in its perennial freshness, greatest in its translatability, greatest in its indestructibility, greatest in its influence, greatest in its potency.

The Bible has been given to us in two books, known as the Old Testament and the New Testament. The Old Testament is made up largely of prophecies. The New Testament is made up largely of the fulfillment of those prophecies. The Bible has in it 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters, and 66 books. The longest chapter is the 119th Psalm; the shortest chapter is the 117th Psalm. The word "and" occurs 46,627 times; the word "Lord," 8,000 times. By reading three chapters a day and five on Sundays you can read the Bible through in one year's time.

The Bible has hundreds of promises in it, and if I were to offer the best Bible that money could buy to the person who could quote five of them, and quote them verbatim, and tell me the book, chapter and verse, I am not so sure that I would have to buy a Bible. I think I could cross both hemispheres and make a proposition like that without seriously impoverishing my bank account.

The Bible gives great prominence to manhood. The Book of Genesis has 50 chapters and covers a period of hundreds of years of human history. Yet as a matter of fact one-half of that book is taken up with telling us of that great character known as Abraham, and one-third

of it with telling us of Joseph, while the story of creation is dismissed with less than 800 words.

The Bible's most prominent theme is "Holiness." The word "holy" occurs 600 times; the word "perfection," 120 times, and the word "sanctification" 130 times, and yet you hear people say they don't take any stock in it. Uncle Bud Robinson said, "Whenever you hear a person, whether preacher or layman, say he doesn't take any stock in holiness you can be sure of one thing, and that is holiness has not taken any stock in him."

Still those who say they do not take any stock in it will sing heartily that old hymn that is brimfull of it from the first word to the last. Here it is:

"Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul.
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow."

You who do not believe in holiness ought to sing it this way:

"Lord Jesus, I long to be partially whole;
I want Thee occasionally to live in my soul.
Break down a few of the idols, and cast out a few of the foes;
And wash me, and I shall be whiter than I was a few days ago."

The Bible was originally written in several languages, over a period of 1,600 years, and by forty different authors. The men who wrote it were in varied circumstances and positions in life. David and Solomon were kings. Daniel and Nehemiah were statesmen. Isaiah and Jeremiah were prophets, Ezra a priest, Amos a herdsman, and Moses was learned in all the wisdom of Egypt. Paul

was a converted Pharisee; James, John and Peter, unlearned fishermen; Matthew, a tax collector, and Luke, a physician.

The Bible has been translated into more than one thousand languages and dialects. "All Homer had to say has been said in 20 languages. All Shakespeare wrote has been translated into 40 languages. All that Tolstoy declared to the world has been given in 60 languages."

There are only two books in existence, aside from the Bible, that have been translated into 100 languages, and those are "Imitation of Christ" by Thomas a Kempis, and "Pilgrim's Progress" by John Bunyan. "Pilgrim's Progress" has been printed in 118 languages, and the "Imitation of Christ" in 103 languages, but I would have you note that both of these books embody the truth of the Scriptures.

The Bible is divinely inspired. One of the strongest arguments in favor of its inspiration is its preservation. It has survived more battles than all the armies of the world. It has been swept by more storms than any ocean. It has been assailed from the time of its first appearance till now. But in spite of all of its enemies it is still with us today, delivering its message of hope and cheer and salvation to the uttermost parts of the world.

Voltaire said he could and would destroy in a few brief years what it took Jesus Christ and his apostles 1,800 years to establish, but since he made that declaration the old printing press he used to print his infernal literature has been used to print copies of the Word of God, and the old log cabin he lived in is now owned by one of the Bible societies and has been crammed to the roof with Bibles.

Hume said he had discovered an instrument by which any reasonable mind could extricate himself from the superstition and bondage of its teaching.

Tom Paine said he had cut down the trees of paradise and so effectually uprooted them that no power could make them grow, but Thomas lied about it. Since he gave expression to that utterance millions of Bibles have been printed and disseminated throughout the world.

Every once in a while someone comes along and upsets the Bible, but it is like a solid cube—no matter which way they turn it over, it is always right side up. Now and then some smart-aleck blows it up, but every time it has been blown up it has come down and lit on its feet and has run faster than it ever did before.

"Emperors have decreed its extermination, atheists have railed at it, agnostics have smiled cynically upon it, higher critics have carped at it, modernists have moved heaven and earth to disprove it, radicals have ranted and raved over it, scoffers have scorned its promises, freethinkers have derided it, devotees of folly have denounced it." But as Dr. Robert Lee has said, "All of its enemies have not torn one hole in its vesture, nor diluted one drop of honey from its abundant hive, nor broken one string on its 10,000 stringed harp, nor drowned one sweet word in infidel ink, nor made dim one ray of its perpetual light, nor stayed its triumphal progress by so much as one brief hour."

Dr. Lee goes on to say, "It is above and beyond all other books, as a river is above a rill in reach, as the sun is beyond a tallow dip in brightness, as a tree is beyond a twig in fruit-bearing, as the wings of an eagle are beyond the wings of a sparrow in strength, as a Niagara is beyond a mud puddle in power and glory.

"The Bible for 3,000 years has been one of the greatest potencies on earth. It has been and is to this moment a

greater power than Rome and Greece and Babylon ever were. Though it has not conquered the world, it has advanced farther toward it than Alexander ever did. It has done more to govern and renew the human heart than all the laws enacted by legislatures and all the maxims devised by uninspired sages. For thousands of years it has been the most widespread, the most important, the most powerful influence on earth.

"It has controlled the religious opinions of a large part of mankind for nearly forty centuries. It has molded character and directed the efforts of men whose lives and labors introduced new epochs and shaped the destinies of nations and turned the course of the world's entire history. It has begotten and fostered the purest virtue, the sublimest manhood, the noblest beneficence, the sincerest charity, the tenderest kindness, and the most blessed sainthood that has ever been upon earth."

As a Book among books, it has wrought wondrously upon the thoughts and productions of authors and classics. "The Visions of Dante are largely drawn from it, Milton's matchless songs of Paradise are from an inspiration which the Bible alone could give. From the same source came the immortal dream of Bunyan. Scores of others are vastly indebted to the Scriptures for whatever excellence is found in their works."

The words of the Bible are the Sword of the Spirit. With it General Booth and his Army conquered the slums of London and made the abandoned to cast off their rags and put on the white robes of Christ's purity and become soldiers of the Lord. Finney proved it to be Word of life by arousing dead churches all over the state of New York. Moody took it across the sea and, preaching its soul-saving truths from New York to Edinburgh, from London to Aberdeen, won thousands upon thousands to

Christ and brought on a revival that blesses Great Britain to this day.

This is the Book that Wesley held in his hands when Methodism was born, which like a flame burned around the world in revival fires.

This is the Book from whose pages Jonathan Edwards brought about so many spiritual awakenings and, preaching from just one verse, on the theme, "Sinners in the Hands of an Angry God," saw 500 converted in one single service.

The Bible is the Book that John Paton took to the cannibal islands as his only weapon against hate and wrath, islands so savage they were feasting on human flesh and drinking from the skulls of their captives. They were so fierce that a tiger would flee their company.

Let me close this chapter on the World's Greatest Book with the fine tribute paid to it by one of the greatest evangelists of our day, the famous Billy Sunday. Twenty-two years ago the evangelist said, "With the Holy Spirit as my guide I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hung on the wall. I passed into the music room of the Psalms, when the Spirit swept the keyboard of nature until it seemed every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the Preacher was heard, and into the conservatory of Sharon, where the lily of the valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, and into the observatory room of the prophets, where I saw telescopes of various sizes pointed to far-off events, but all concentrated upon the Bright and Morning Star. I entered

the audience room of the King of kings and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John. Passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant Church. Then into the correspondence room where sat Paul, Peter, James, and John, writing their Epistles. I stepped into the throneroom of Revelation where towered the glittering peaks and got a vision of the King sitting upon the throne in all His glory, and I cried, 'All hail the power of Jesus' name; Let angels prostrate fall. Bring forth a royal diadem and crown Him Lord of all'."

Let us stand by the Bible, for it is supernatural in its origin, eternal in its duration, inexpressible in its value, infinite in its scope, human in its penmanship, regenerative in its power, infallible in its authority, universal in its treatment, personal in its application, and inspired in its totality.

The World's Greatest
OPPORTUNITY

The world's greatest opportunity is time. Time enters into every man's account as one of the great blessings.

Ordinarily for one to accomplish much he must start early and continue long. Daniel entered "Kings College" at sixteen and was still prime minister at eighty. Some will have to live long in order to live much, for they have shortened their lives by being too slow to begin.

The false notion that youth is the time for sowing wild oats has caused many a person to postpone the beginning of sane living until there is not much time left for constructive living.

The foundation of longevity is laid by the time we are twenty-one. Many have shortened their lives by bad habits, and especially by bad habits of eating. Some of us may not be afraid to die, but we should surely be ashamed to die.

Time is divided into periods: the past, the present, and the future. The past is a memory; the present is a moment; while the future is an uncertainty. It is divided into years, months and weeks; into hours, minutes and seconds.

There are several things to be said about time. The first one is that it is so exceedingly brief. The sum and total of human activity is to be crowded into three-score years and ten—that is only seventy—and when you stop to consider that one-third of that is spent in sleep, another third in infancy and preparation for life's work, it does leave a very small remainder of time for the real accomplishments in life. This is what makes a watch-

night service so very solemn. Methuselah, who chinned a thousand years, could never have appreciated a watch-night service, for time is no factor to a man who can live a thousand years. But when we live so short a time as we do, it makes it rather solemn for me to sit up and watch an old year out and a new one in, for I realize that not many more are left to me to accomplish the purpose for which my heavenly Father placed me here, and I am sure that purpose was not merely to make a living, but rather to make a life. Making a living is a mere incident. It is an important incident, but nevertheless an incident. Making a living has to do with having, and it is all right that we should have, but to *have* has to do with only one phase of life, namely, the industrial phase, while making a life has to do with "five distinct phases: industrial, educational, political, social and religious."

"The man who is all industry is simply a machine; the man who is all education is top-heavy, cold and unsympathetic; the man who is all politics is selfish and scheming; the man who is all social is a dude or a fool, and the man who is all religion is a useless, impractical, repulsive fanatic."

Making a living is the small, time-serving, dwarfed, paralyzed man's object that touches only the crust of an existence. Making a living has to do with temporal circumstances, while making a life has to do with eternal principles. Paul said for him to live was to have the highest rating in Bradstreet's, to have the largest tax roll, to have a seat in Congress, to be president of a university—no, he didn't. He said, "For to me to live is Christ," and no man reaches the summit of human existence until he can say the same.

Another thing that can be said about time is that it is valuable. It is the most valuable article this side of Jordan's icy streams, and yet as a matter of fact you

would hardly believe it when you see how people squander it, kill it, and invest it. Most people do not fully appreciate its value until it is all gone, like Queen Elizabeth, who had a thousand dresses in her wardrobe and a kingdom at her feet, cried out in her dying hour, "Millions for a moment of time, but now it is too late."

Time is the world's greatest factor and also the world's greatest waste. There is nothing with which we are more profligate than we are with time. In speaking of time, Stroughton puts it pungently, thus: "Time is life's freightage with which some trade and make a fortune, while others like the prodigal waste it in riotous living; time is life's ladder by which some lift themselves into fame, while others let themselves down into degradation; time is life's book from which some extract wondrous wisdom, while others leave it unopened and die fools. Time is life's tree, from which some gather precious fruit, while others lie under its shade and die of starvation." Yes, time is valuable because it is the stuff of which life is made.

Another thing to be said about time is that it cannot be recovered once it is lost. You can lose your health and by proper means recover it; you can lose your wealth and by work and economy get it back; you can lose your knowledge and by intense application and concentration restore it. But whoever heard of anyone recovering one hour of lost time?

A billion-dollar corporation need not advertise, "Lost —yesterday, some time between sunrise and sunset, two golden hours, each set with sixty diamond minutes." The past is not yours to improve or modify. The past is a finished product. The present is the raw material out of which you can make a better product.

John Wesley once used the text, "Redeeming the time," but having a special subject in mind, he did not attempt

to use a theme as wide as the text, but confined himself to just the one segment of the subject: "Redeeming the time from sleep." And in his thesis he proposed that everyone find out by experiment how much sleep he requires and then confine himself to the amount needed and insist, feeling or no feeling, on using the rest of his time for some good purpose. Wesley found that six hours was enough sleep for him, and this saving was, as he supposed, one of the reasons he could carry on so large a volume of work year in and year out, and yet have more leisure than any other man in England.

Another thing about time is that it must be accounted for. This being true, we should be careful how we invest it. Wesley laid down two rules for the use of time that have never required revision, and here they are: "Never be unemployed," and "never be triflingly employed."

We will give you a general rule for the use of time that I think will be a blessing if carried out. *First,* put no time into anything that will be in opposition to the kingdom you represent, and *second,* put some of your time into and for the advancement of that kingdom.

If you find certain recreations, amusements and entertainments deplete your spiritual vigor and arrest your spiritual growth and hinder the progress of the kingdom you represent, then cease doing them. But to simply cease doing them will only make you a negative Christain, so you must invest some of your time in the things that will advance you in the things of God. Here is a list of items which ordinarily make demands upon the time of a Christian: time daily for private devotion, time for Bible reading and study, time every day for family devotion, time to attend the Sunday services, the midweek prayer meeting, the Sunday school, the special revival meetings. Time for visitation, time for conversa-

tion on religious topics. I think such a list as I have given here will prove useful and helpful to any Christian.

Some are not content merely to let time pass; they must descend to the killing of time. This they do when they give themselves over to harmful indulgences like liquor, tobacco, gluttony, dancing, card playing, movie-going. These things set the progress of life back even while the clock of life goes forward.

Think of a person whose tenure is so short as ours is—to indifferently let time pass on; worse still, to kill time, the very stuff that life is made of, in doing things that would be better left undone.

A Christian lady asked Sam Jones on one occasion what she should do when her friends asked her to go to the card party or the dance or the theater with them. Sam said, "Tell them your time is all occupied. Tell them that your Sundays are occupied with the Sunday school and church, that Monday nights you must be home with the family; Tuesday night you have set aside to help the children with their Sunday school lesson; Wednesday night you must attend the prayer meeting; Thursday night you visit the sick; Friday night you attend a cottage prayer meeting, and Saturday night you must see to it that the children get their bath and arrange their clothing for Sunday. Tell them it looks like you will not have a night to spend in a thousand years."

Ask people to do something for the church, and they will say, "I just do not have time," and yet they have as much time as the President of the United States has. We all have an equal amount of time; each has 24 hours in a day—no more, no less.

We work eight hours, sleep eight hours—what do we do with the other eight hours? If every Christian would give one-tenth of this time for the advancement of the cause of Christ, that would be two hours and forty min-

utes every day. If God's people did that, the church would enter upon a new era of influence and power.

Rev. C. B. Strang, in a fine article in the *Herald of Holiness* on the use of time, does some figuring. He says there are 8,764 hours in a year, and then asks the question, "How many of these hours do you spend in the service of God?" "Do you attend Sunday school and morning service each Sunday during the year? That would be 156 hours. And then go back Sunday night? That would be 114 hours. Then go to prayer meeting each week? That would be 78 hours. Allowing 300 hours to go and come from the services, it would be that you spent all told 538 hours in the service of the Lord. What did you do with the other 8,122 hours?"

"How much time did you spend in self-improvement? If you spent one-half hour a day in prayer and reading your Bible, you spent 180 hours during the year. If you read one-half hour each day from a good book, that would be another 180 hours. If you put ten minutes in each day in meditation, that would be 60 hours. That would be all told 420 hours for self-improvement. What did you do with the other 7,702 hours?

"How much time did you spend in the interest of others last year? Did you spend one-half hour each day? That would be 180 hours for the year in the interest of others. You would still have left 7,522 hours. What did you do with them?"

Let me conclude this chapter by saying a very true thing about time, and that is that only God can dispense time. A rich man lay dying. He cried, "I cannot die. I am not ready to die." He said to his doctor, "I am a rich man, and you are a wise physician. I will give you $100,000 if you will let me live twelve months." The doctor said to him, "I have remedies to give, but no time to sell. If you would give me all your wealth, I could

not keep you alive twenty-four hours. Only God can dispense time."

The rich Jewish farmer did not take this fact into account when he said, "Many years." He no sooner said, "Many years," than God said, "This night." Little did he think, when he was presuming on time and promising himself many more years of life, that in so short a time his friends would be scrambling for his estate, and the worms for his body, and the devils for his lost soul.

Dear reader, since time is so valuable, so brief, and is the stuff of which life is made and must be accounted for, let us invest it only in things worth while.

The World's Greatest SIN

The world's greatest sin is covetousness. What a wholesome world this would be if no one ever broke the Tenth Commandment, which says, "Thou shalt not covet." Locks on your doors would corrode with rust, and locksmiths would be turned into blacksmiths, and jails would be turned into gymnasiums, and courtrooms into community houses, and preachers and lawyers would all have to look for another job. Covetousness is at the bottom of all the hell on earth. It started our troubles 6,000 years ago in the garden of Eden. Adam and Eve were given the whole garden except one little spot, but they were not satisfied with it; they coveted that which was forbidden and stepped over the line and partook of it. Adam and Eve seemed to lack the ability to live within their own income, just as many do today, and when you live beyond your income you are living on someone else's income.

Covetousness is the most fatal of all sins. It is mentioned oftener in the Bible than any other sin. It is classified with the grossest of sins, such as idolatry, adultery and fornication.

The spirit of covetousness is rampant. Men are no longer willing to pray, "Give us this day our daily bread." One man says, "Give me all the oil." Another says, he wants all the coal; another says, "Give me all the sugar," another, all the wheat, and still another wants all the steel.

Take covetousness out, and you will take all the strikes out, all the class hatred out, all the trouble that exists

between capital and labor out. Take covetousness out, and you will take the liquor traffic out, the white slave traffic out, all the wars out. Yet you seldom hear a preacher lift his voice against this sin. We fight the sin of pride, adultery, profanity, gambling and drunkenness with system and determination, and pass the sin of sins up. We load our guns for smaller game, shooting at chipmunks when we ought to be shooting at elephants.

Covetousness made Saul hold back the best of the flock; it made Lot pitch his tent toward the well-watered plains of Jordan; it caused Ahab to lie in order to get Naboth's vineyard; it made Balaam step over a heavenly crown and back into hell for a little of Balak's money; it made Achan steal the Babylonish garment and golden wedge; it made Ananias and Sapphira hold back part of the price, and made Judas sell his Lord for less than eighteen dollars; it made Adam and Eve pluck the forbidden fruit. Covetousness made the rich Jewish farmer pull down his barns and build greater, and sent his soul to hell.

Covetousness is the rock on which these nine persons went down, and it is significant to note that not one of them ever got up again. You have seen men go down over the sin of adultery and drink, and they have been restored, but did you ever witness any man who went down over covetousness, over the love of money, come back to God? No wonder Jesus said, "Beware of covetousness, which is idolatry," for it is just one short step from covetousness to theft, but that step is as deep as hell.

The covetous man is a selfish man, and the selfish man is self-centered. The rich young ruler would have found real happiness, had he been willing to have lost himself "in others." Jesus said to him, "Sell all you have and give to the poor, and thou shalt have treasure in heaven,"

but he would not and went his way sorrowfully. Had he done what Jesus recommended, he would have gone away rejoicing, for he would have lost himself in others. The ruler was a self-centered man and could not be interested in a remote good such as "treasures in heaven." It is treasures on earth that he wants.

Heaven with its sun-kissed hills and jeweled walls, harps of gold, did not interest him. He said, "Take your heaven yonder, but give me a good time now, entertain me now, picnic me now, dine me now, wine me now, and take your heaven by and by. The self-centered man lives by sense, and sense always prefers the present to the future. That is why the same people would rather have a saxophone now bought on the installment plan than a golden harp to play on over yonder by and by.

Covetousness led Lot to make a wrong choice. For the sake of a few dollars Lot picked up his family and moved them into a moral desert. Lot did not seem to care how poor the church was, just so the farm was good and rich. It was a good place to raise cattle, but a poor place to raise children.

The outcome of Lot's family might have been different, had Lot made a different choice. The same may be said of many a family. If the father had only chosen Jesus Christ and supported the church while the children were in their formative and imitative period, that sixteen-year-old daughter might not be on the road to maternity, and that eighteen-year-old boy might not be vomiting his way out the back door of some pauper-breeding saloon.

It is said that Zacchaeus took Jesus home with him. What if some men you can think of would take Jesus home with them? What would it mean? I'll tell you what it would mean; it would mean a happier home. It would mean that a miniature hell would be turned into a little heaven. It would mean that the divorce that is

soon to come to pass would be dropped. It would mean that those little boys that are stepping in Daddy's tracks would be saved to a life of usefulness and put out on the world to be an asset rather than a liability.

The richest experiences cannot come to those who live for self, whose choices are based on covetousness. It can never come to the person who lives on the mean basis of appropriation, always getting and never giving, who gets all he can and cans all he gets.

Someone has divided humanity roughly and put them into two groups, namely, "givers" and "getters." The givers have learned that the best way to get from life is to give. They will give a friend more than they expect to get from him. They will put more into an organization than they expect to get out of it. They make friends for what they are and not for what they do for them. The "getters" meet each new day with the thought foremost in their minds, "What can I get out of this day for myself? Getters make friends for what they can get out of them. They will join an organization, even a church, if they see any chance of getting something out of it.

But the "getters" are soon forgotten by what they get, while the "givers" are long remembered by what they give. The difference in "getters" and "givers" is the difference in a cistern and a spring. A cistern takes in everything and holds it, while a spring gives out everything and blesses.

"Our lives are not to be cisterns; they are to be channels." They are not to be "reservoirs; they are to be rivers." Of what value to the world is the one who lives for self? He is a fruitless tree that cumbers the ground. The world will not be any darker when his light goes out, nor will it be any colder when his self-centered, covetous heart ceases to beat. For no one has ever been

lightened by the radiance of his life, nor warmed or cheered by the fire of his friendship. Don't live like that; put your life in italics and do more when you die than to fill a hole in the ground and be a banquet for worms. Do more when you die than to leave a tombstone at your head and an obituary in the daily paper to remind the world that you have been here.

The covetous man's life is centered in self. Luke's Gospel tells us of a rich man who said, "What shall I do, because I have nowhere to bestow my fruits?" He said, "This will I do, I will pull down my barns and build greater, and there will I bestow all my fruits and goods and will say to my soul, Soul, thou hast much goods laid up for many years. Take thine ease; eat, drink, and be merry."

The life of this man was completely self-centered, so much so that he recognized neither God nor his fellow men. He was indifferent to every obligation he owed others. He was callous to everything save his own comfort. He thought of nothing but his own enjoyment. "Soul, eat, drink and be merry."

Bishop Blake has written at length in a recent book concerning this covetous man. He said:

"His life was not only centered in self. It was centered in things. Goods, fruits and barns are the words of his vocabulary. They were the major objectives of his living. He was more concerned about making a living than making a life. In his soliloquy of sixty-three words the personal pronouns 'I' and 'my' are used eleven times." That little pronoun "my" is the devil's pronoun, for it hardens the heart to the needs of others. And it is only one short step from forgetting your fellow man to forgetting God himself.

There is nothing wrong in things. It is only when things become the master and man becomes the slave.

He had lost his appreciation of values. "Eat, drink and be merry" is a fool's philosophy. This country has gone mad in its race for things.

Things are in the saddle riding men when men should be in the saddle riding things. This man's progress in material things had outrun his ability to manage them until he had more goods than goodness.

This covetous, self-centered man said, "My fruits, my goods, my barns." Here is where he shows his ingratitude in the worst light. This man had a partner in his business success. It was God, and God was the biggest end of his success. He could have plowed the fields and planted the crops, but if God had withheld the rain and sunshine, he would have had no bumper crops. But there is no recognition of God on his part. It was God who had blessed him with a sound body and a sound mind. It was God who had endowed him with the capacities and powers that made him the success he was, and just so with you who are now reading this. If you have been a success, God has been the biggest factor in it, and you ought to recognize God as your partner and give Him much of the glory.

The rich man forgot that behind everything and every blessing is a good God, that "in him we live and move and have our being." He accepts everything and gives nothing. He saw nothing, he cared for nothing, but himself. There is no recognition of the men who plowed his fields, sowed his fields, and cultivated and harvested his crops. He could have sold the surplus and given it to the men who helped make it for him, but not so. Covetousness says, "I must hold onto it, build a bigger barn, that I may store it all away.

Dear reader, would we accomplish God's purpose for us? Then let us make "others" our motto, for whether

we be endowed with ten talents or one talent, the business of life is service. If we live for self, we live in vain; but if we live for Christ and others we will live again.

The World's Greatest THING

The world's greatest thing is love. In our study of the subject I find that there are degrees in love. As strange as it may seem to some, there are three degrees. The first is love begun; the second is love perfected; the third is love abounding.

Let us now look at the first degree: "Love Begun." We go to God for its origin, for it originates in God. It is an imported article. It comes straight from God and heaven. It is not the product of colleges, seminaries, or universities. No fine heredity, no degree of culture, no drilling in any kind of ceremonies, nor environment, can produce it. We do not get it by being informed in a literary society, nor by being reformed in a temperance society, nor by being conformed in a secret society. We get it by being transformed by the power of the Holy Ghost.

It is not the result of spontaneous generation. Long ago science held to the theory of spontaneous generation in their effort to account for the origin of life—trying to get life from dead matter. Unfortunately professing Christians are trying to do the same thing, endeavoring to get spiritual life from dead matter by doing various things.

Current Christianity is ignoring the basic principle in producing spiritual life. The basic principle in producing spiritual life is regeneration—you will note, I did not say reformation. It would seem, for the most part, that the work of regeneration has been abandoned for a program of reformation. Reformation is the work of man, while regeneration is the work of God. Reformation is turning

over a new leaf; regeneration is the beginning of a new life. Reformation is what a man has and puts off; regeneration is what a man takes on that he never had. Reformation deals with symptoms rather than the cause. The chief error of every age has been to do the same thing. Just as if the ruin of man was external. The ruin of man is not external; it is internal.

Christ gets at the habits of men by getting into the hearts of men. That is why he said to the best church members of his day, "Cleanse first that which is within." Christ does not offer us an improved old life, but rather a created new life. "If any man be in Christ Jesus, he is a new creature."

The gospel is not here to repair. It is here to replace. Repaired goods are second-hand goods, and Christ is not in the second-hand business.

The converted man is not an evolution of the natural man. We are not teaching evolution. I don't believe any man ever "evoluted" into Christianity. A man left to himself will "devilute" rather than "evolute" every time. You might as well talk about evolving an autumn pippin from a basket of decayed crab apples, as to talk about evolving good from a heart out of which proceed evil thoughts and deeds. Salvation is not an evolution. It is a revolution. The love of God is not in us by a natural generation, but rather by a supernatural regeneration. Paul said, "The love of God is shed abroad in our hearts by the Holy Ghost."

The second degree of love is "Love Perfected." "Perfect love casteth out fear." You will note that the first degree is an impartation; the second involves a removal. The first degree was an investment; the second degree a divestment; the first degree was addition; the second a subtraction. Perfect love is, of course, an impartation, also an investment, and also an addition, but primarily

it is a divestment rather than an investment; it is a removal rather than an impartation; it is subtraction rather than addition.

Perfect love does not add anything "in kind." You got all that is to be had "in kind" when you were converted. You received love, joy, peace, and all the rest of the fruit of the Spirit when you were born again. Holiness did not add another one. The difference in justification and sanctification is one of degree and not one of "kind." You got love in regeneration, perfect love in sanctification; joy, when saved; fullness of joy, when sanctified.

Perfect love, or holiness, does not give us a new religion. It only clarifies the religion we have by taking the smoke out of the air, the dirt out of the water, the wax out of the honey, and the dross out of the gold.

The primary work of perfect love is subtraction, and if you would see what it subtracts, read the love chapter, I Corinthians 13, and you will find that it casts out selfishness, envy, pride, anger. It also casts out fear. It casts out the fear of death, the fear of the judgment, and the fear of man. There is deliverance from the man-fearing spirit. When you get delivered from the man-fearing spirit, the devil's crowd will not look bigger to you than a Kansas grasshopper, and neither will your own crowd. Many people are delivered from the fear of the devil's crowd, but are in terrible bondage to their own crowd.

The third degree of love is "Love Abounding." Philippians 1: 9, "That your love may abound more and more." "More and more" is an emphatic assertion. It is one that forever cuts off the possibility of reaching the summit of Christian experience. There is no *ne plus ultra* in Christian experience. There is always more beyond. If holiness were only a crisis we could not say this, but holiness is more than a crisis; it is a process. It might be

a good thing to shift the emphasis for awhile from the crisis to the process.

There is little doubt in my mind that we are resting too much in the beginnings of our sanctification, and it has resulted in a great stagnation and loss of power. There are three facts distinct in Christian experience, namely, spiritual life, moral purity, and Christian maturity. Spiritual life is received in regeneration, moral purity in sanctification, and Christian maturity comes by growth and development in the things of God. Regeneration is a gift, sanctification is an act, while maturity is a process.

Perfect love is not the Christian's goal. It is the Christian's gate. It is not the terminal; it is the junction. It is not the stopping place in grace. Holiness is not a finality. There is no such thing as a finality in the realm of attainment.

God said to Joshua, "There is much land ahead of you to be possessed." What God said to Joshua He could say to the most advanced of us in the things of God.

There is much land ahead of us to be possessed in the Word of God. How little we know about the Bible! The Bible is a lost Book for the most part. It is lost to four classes of people. It is lost to the one who does not read it; it is lost to the one who reads, but does not practice it; it is lost to the man who reads it, but does not study it; it is lost to the one who studies it but does not read it. A revival of Bible reading would result in spiritual progress.

Much land ahead to be possessed in Christian service, and especially in the effectiveness of that service. It may be that we are doing all our opportunities and capacity will permit, but what about the effectiveness of it? Can our effectiveness be increased? It would seem that the

results are very meager, considering the amount of time and money invested.

The disciples were lacking in effectiveness. They were asked to heal a father's lunatic son, and they failed. When they inquired of Jesus the cause of their failure, Jesus told them they were lacking in prayer. "This kind cometh not out but by prayer and fasting." I wonder if that is not the real cause of so much ineffectiveness among us.

It is prayer that puts omnipotence into our service. It is not for any of us to see how much more we can do for the Saviour than we are doing, but to see how much more of God we can get on what we are doing.

One person said to another, "What our church needs is some new talent." The other person replied, "Some new talent would not hurt your church, but since it seems impossible to get that new talent, I will tell you what will help out, and that is to get more of God on the old talent you have." For little with God on it is much. A little oil and a handful of meal fed the old prophet and the widow a whole year. A few pebbles in the hand of a shepherd boy brought deliverance to a whole nation. Five loaves and two fishes fed a multitude of people. A small pot of oil saved two boys from slavery and a family from bankruptcy. "Little with God on it is much."

Much land ahead to be possessed in the realm of Christian living. There is so much about us in the way of Christian ethics that does not necessarily impeach our holiness, but it does militate against it. You cannot hurt the character of holiness, but you can hurt its influence.

We are to be "without spot or wrinkle." Some of us are without spot, but we are very badly wrinkled. We have been washed, but we are still in the rough-dry stage. These wrinkles give our holiness a bad appearance.

Much land ahead to be possessed in the realm of Christian experience. Paul prayed, "That they might be filled with all the fulness of God." To be filled with God is one thing. To be filled with the fullness of God is another. To be filled with all the fullness of God is still another thing.

To be filled with all the fullness of God is an experience far beyond being sanctified. It is one thing to get into the land and quite another thing to possess the land. Some have crossed the Jordan and shouted down the walls of Jericho, but stopped right on the border, and that a sectarian border, and have never gone inland. Never have done any exploring. There is a vast territory unoccupied, unexplored, and unpossessed. All of us could go farther and go much farther.

The World's Greatest EVENT

The world's greatest event was the birth of Christ. Christ was born with a purpose. Long before the mud-sills of the earth had been laid or before He had stretched out the heavens like a scroll, or scooped out the valleys or piled up the mountains or covered the earth with verdant green or laced it with running brooks and flowing rivers—before he had set the furnace of the sun on fire or called the queen of night into her orbit, or set the stars to dancing in the heavens, or the sons to shouting for joy —away back in the unknown eternity before the foundation of the world, we read, "The Lamb was slain," and He was slain for a purpose.

In this chapter we desire only to call attention to His purpose. In coming He had only one objective, and when one has only one purpose it ought to be ascertained easily.

He did not come to save us from sorrow, for "he was a man of sorrows and acquainted with grief." Nor did He come to save us from temptation, for "he was tempted in all points like as we are." He came, not to reform, but to transform; not to repair, but to replace; not to save us from our wrong-doing, but to save us from our wrong-being. He did not come to put new wine in old bottles, nor new patches on old garments. He was a sworn foe to anything like patchwork.

He came to bring life. The natural man is dead in trespasses and sins, and has to be made alive.

His purpose is set forth in the Gospel of John, chapter ten and at the tenth verse, "I am come that they might

have life, and that they might have it more abundantly." In this chapter I will call attention to five things about the life He came to bring.

First, it was an imported or an imparted life. It originated in God. It is not the product of colleges or universities or seminaries. No fine heredity, nor culture, nor drilling in any sort of ceremonies, nor any kind of environment, can produce it.

You do not get it by being informed in a literary society, nor by being reformed in a temperance society, nor by being uniformed in a secret society, but rather by being transformed by the third Person of the adorable Trinity. Here is how we get it: "The love or life of God is shed abroad in our hearts by the Holy Ghost."

So you see it is not in us by a natural generation, but by a supernatural regeneration. The converted man is not an evolution of the natural man. No man ever evoluted into Christianity. A man left to himself will "devilute" rather than "evolute" every time. Salvation is not an evolution. It is a revolution. "If any man be in Christ, he is a new creature." Christ does not offer us an improved old life, but rather, a created new life.

Some modern divines fresh from some big skeptical university where they have taken the deity out of Christ, the blood out of the atonement, and the inspiration out of the Bible, step out before their cultured crowds and tell them we are living in a remarkable period, a period of great advancement, that they have long since outgrown the threadbare doctrines and dogmas taught by their fathers. They tell us, since they have been to college they have had to abandon a lot of their inherited notions, especially that notion they had about getting religion by a shock, as did Saul of Tarsus on the Damascus road. That they now have discovered a more scientific process of getting religion, and that is by the

process of evolution. There is, so they tell us, more or less of innate good in every one, and if put in a proper environment it will eventually evolve itself into a Christian.

They call revivals "religious spasms." They can understand how a man could have a spasm of anger and murder someone; they can understand how a man could have a spasm of dishonesty and rob a bank; how one could have a spasm of passion and ruin a life, but they can't understand how a person could be convicted of his sins and in a spasm of repentance be instantaneously born again. "That would be a miracle," and miracles are inconsistent with the teaching of evolution.

It shocks the modernist to have the prodigal son come back home so suddenly after having gone away so deliberately.

Yes, Christ came to bring us a supernatural life, which is an imparted life, imparted by the Holy Ghost.

Second, the life He came to bring is a manifested life. All life manifests itself, but does not manifest itself in the same way. The lizard darts, the eagle soars, the leopard springs, the reptile crawls. So it is with Christians. The life they receive when they are born again will not manifest itself in the same way in all of them. Some to express what they feel will laugh like a boy at a circus; another will cry like a man at a funeral, while others will sit still and make no noise about it. And yet the last group are feeling it deep down in their souls as much as the man who leaps and bounds as if he were jumping a fence, or as the man who yells and waves his arms as if he were on a fox chase. There are degrees in joy. The Bible mentions four degrees. There is "joy," then "great joy," then "exceeding joy," and then "unspeakable joy." Any one of the first three degrees will demonstrate to express what he feels, but the fourth de-

gree will not make any fuss about it, for it is "unspeakable."

It is futile to expect the same emotional reactions from all classes of people. We have four classes to minister to—there are the intellectualist, the emotionalist, the sentimentalist, and the moralist—and they will not all react the same way to the same truth. But the glory of our salvation consists in this, that it adapts itself to the needs of all classes of temperaments.

Third, it is a redundant life. Redundant means to overflow. "If any man thirst, let him come to me and drink, and out of his innermost parts shall flow rivers of living water."

But before one can overflow, he must be filled. We are commanded to "be filled with the Spirit." The filled life is the normal life. No sinner is under any greater obligation to repent of his sins than the believer is to be filled with the Spirit. Being filled with the Spirit is not optional. It is not "Take it or leave it." It is imperative. Surrounding this all-inclusive command to "be filled with the Spirit" there are sixteen negative instructions and seventeen positive instructions that are utterly impossible of fulfillment in anyone's life without being "filled with the Spirit."

Before we can be filled, we must be emptied. There are two sides to full salvation. There is a negative, and there is a positive side. The negative is the cleansing, and the positive is the filling. Full salvation is both an investment and a divestment, both an impartation and a removal, both addition and subtraction, both a filling and a cleansing. The cleansing is the condition of the filling, and may be regarded as preceding it.

Fourth, this life is a transcendent life. Transcendent life. Transcendent means "to lift above." Full salvation

has a lifting power. It will lift us above a number of things.

It will lift us above our circumstances and environment. Some would tell me they are creatures of environment, and that they do the things they do because they can't help it. I can't believe it. I will admit that environment is a mighty fashioning, fixing force, a force that meets every one of us at the very threshold of life, but environment of itself has never yet saved one individual, nor has it debased one. Environment did not save Adam and Eve. They had a better one than we will ever have. Environment did not debase Joseph. He was sold into an idolatrous country, lied about by an unprincipled woman, put in prison for years, yet we see him rising superior to his environment.

We are not creatures of our environment. We are creatures of our own will. We are what we are because we will to be. Nothing can debase you, my reader, without your own consent. It is your choices, rather than your environments, that form your character and settle your destiny.

There are two victorious elements in the life of every person, namely, the power of God, and the will of man; and next to the omnipotence of God is the will of man. Hook what will you have left onto the transcendent power of God, and it will pull you through any sort of circumstances. Every life is faced with a challenge of circumstances. You will master them, or they will master you.

So many are victims of their circumstances. If you ask some people how they are doing, they reply by saying that they are doing the best they can under their circumstances. You see, they are under their circumstances, and God does not intend for any of us to be under them, but rather, on top of them. God can make us bigger than our circumstances. He did with Job and

Daniel. He did with Joseph and Paul; and the God that lived in their day lives in our day.

To transcend means to lift above. Many of God's children are living on too low a level to be safe. No person is safe that is sub-Christian. The church and the individual are like human bodies in that they become a prey to various ailments when they fall below par. Keep the body up to par, and it will throw off the disease germs that threaten it.

The church does not need to spend its time in fighting modernism and poppycock heresies. Let it maintain the radiant temperature of Pentecost, and nothing can harm it. Heal the church at the heart, and then let the world come on.

The average Christian should seek higher ground. He is on too low a level to be safe. There were three small towns in the state of Kentucky that for decades were victims of every flood that came. They said, "Unless we move our towns to higher ground we will be forced out of our homes every now and then." They got together and moved their towns above the flooded area, and by so doing they got into the safety zone.

If you don't want to be under your circumstances, then take to higher ground. The poet has it, "I am dwelling on the mountain, where I ever would abide." People who live on the mountain get a clearer vision, more sunshine, better atmosphere. Dear reader, you had better decide this moment to move out of the plains of regeneration to the hilltop country. You are not safe in the plains.

Fifth, this life He left His heavenly home with its sun-kissed hills and jewelled walls and harps of gold to give us is an everlasting life. Paul said, "Godliness is profitable, having the promise of the life that now is and the

life which is to come." Hear the language of this great apostle whose bosom swelled with the hope and expectation of a life hereafter, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day."

Dear Christian reader, press on, toil on! One of these days that battle-scarred soul of yours, that has been ruffled by ten thousand cares, will break through the circle of loved ones that surround your bedside and with one leap cross the river of death and mount the chariot that is waiting for it, and with the speed of light go toward its eternal home, and as it reaches its destination it will dismount from its chariot and go sweeping through the gates into a city where decay never gnaws at fadeless beauty, where time never writes a wrinkle, where death never digs a grave. And the first one to welcome it will be the One who was rich, but for our sakes became poor, so poor that He did not own the beast on which He rode, nor the boat in which He cruised the lake, nor the cradle in which He slept, nor the grave in which He was buried. And then the martyrs, apostles, and saints will join your soul at the gate of heaven, led by the Saviour toward the throne of God, waving palms of victory while heaven's orchestra plays the songs of redemption, and Christ himself will come forth and put a crown upon your head and will say, "Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things."

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